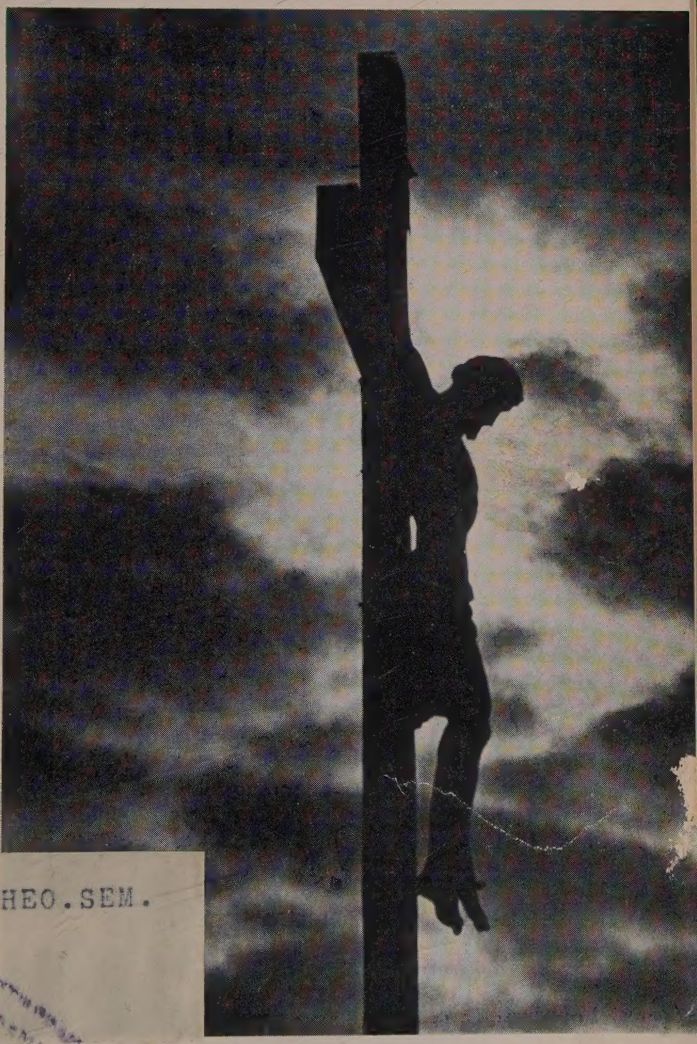
LUTHERAN men

the magazine for Church Men



From the sixth hour there was darkness over all the land until the ninth hour.

MATTHEW 27:45

CIFIC LUTHERAN THEO.SEM.
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MARCH 1958

Soli Deo Gloria

Almost everything we do can be done with selfish motives. We can seek after fine clothing, good housing, education and the praise of men, to promote our pride. Even our worship of God can be performed with a view to our own advantage. Egocentric man is extremely jealous of his own glory and honor.

But when we look to Jesus in his humiliation during this Lenten season, we see one who was not self-seeking. The only motive in his life was the glory of God. He emptied himself of his own glory and refused to use his power to gain any personal advantage on earth. He came not to seek his own fame and glory, nor to do his own will, but to glorify his Father in heaven. He could have promoted himself and won the earthly crown of a king but he chose rather the way of the crown of thorns.

The watchword of Luther and of Calvin was these Latin words, *Soli Deo Gloria,* which means, "To only God be glory."

Luther, the Copernicus of theological thinking, found the center of Christianity neither in this world nor in anything man can do, but in God, to whom alone all glory must be given. The essence of the Gospel is what God has done and can do. We give him the glory due his name when we let God remain the Savior and man the sinner who needs redemption from his seeking after self-glory. When we try to be our own saviors, we are no longer letting God be God, but are ascribing to ourselves a power and glory that we do not possess.

Let *Soli Deo Gloria* be the watchword of our lives. All we do should be done to the glory of God, not for our own advantage or glory. It has been said that Christianity is not the doing of special things but the doing of all things in a special way—to the glory and praise of God. We can have good clothing, houses, education and honor, but let us not forget that all these must be used to the glory of God. St. Paul wrote, "Whether you eat or drink, or whatever you do, do all to the glory of God."

—Joseph B. Mohr

When Sunday Comes

When a man tells me he can learn more of God beside a brook on Sunday morning than the minister can tell him from the pulpit, and I find that his name is not Tennyson, Wadsworth, or Coleridge, I break it to him gently that I am not impressed.

Seriously now, is it likely that the Lord would set apart one day in seven from the foundation of the world merely for digging dandelions and washing the car?

The Christian parents of America are committing the blunder of their lives in not making the church services on Sunday as much a matter of course for their children as the twenty-five hours of public school.

A few hours a week at church not only care for one's immediate necessities, but gradually build up a sinking fund of spiritual capital upon which one may draw heavily in a moral emergency.

When one says, "I am good enough without attending church," it is a sign that one needs to go to church to grow a conscience.

Paste this on the windshield of your car, "Those who remain away from church because Sunday is the only day they have for recreation, would have no day at all for recreation if it were not for those who go to church."

Fifty-seven varieties of excuses for absence from church may be boiled down to the single strange delusion that primary concerns should of course give place to secondary ones.

—JOHN ANDREW HOLMES

ARCH 1959

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LUTHERAN men

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Why Make So Much Over Justification By Faith?

by FREDERICK K. WENT

"JUSTIFICATION BY FAITH" is a theological phrase which means that ultimately one lives by surrender and trust rather than by striving and self-assertion.

This doctrine Bishop Hanns Lilje calls "the most sublime, the most profound, and the most radical foundation for the true freedom of man." One could easily multiply the songs of praise sung by Protestants, and especially by Lutherans, in honor of this central teaching of the Reformation. Why all this fuss?

For one reason, as Bishop Lilje adds, this doctrine "contains the key to the understanding of the present-day condition of our world." Here is also a key to the understanding of the present-day condition of the ordinary American.

For several centuries the leaders of western civilization have been telling us that a man's freedom lies within himself, that man is independent of any higher power, that he is master of his own fate. Now, in the 1950's, we are insecure and deeply afraid because we find ourselves threatened by our own darker "Freudian" impulses, by inflation and heavy taxes, by Russian Communists and the hordes of Asia, by obliteration warfare, interstellar missiles and globe-shaking bombs. Our only answer is to strive harder for the mastery. We live in an age of rigid and frantic desperation.

Much of our private living has the same hard self-assertion about it. We must prove to ourselves and to the worl that we can rise. We are under the neces sity of succeeding. Like the chambere nautilus we must move from this hous and car to bigger ones. We must buil up financial security, achieve acceptanc and standing in the community, becom known for our accomplishments. Ou children must be beautiful and sociabl We must feel at least a little superiorit over those around us. As one tire ad pu it: "You don't really *need* a tire th good. The new . . . belongs on *your* ca too, if you want above all else *the sati faction of knowing you are riding o the finest tire that men can make money can buy.*" A keen journalist ha asserted that a "large part of the dram of daily living consists in working ou our plans for proving we are not i ferior to anybody."

In a word, for the harried, over-activ modern man success is a compulsion. H must justify himself in his own eyes an before the world. Success with its swe smell is his idol. It is also his taskmaste Success is the end that justifies his mea ness. In many instances it is nothin more than free-wheeling PRIDE.

Is it not as least part of the trut about many people whom we know t say that they are in an endless rat rac that they are frantically stoking a furna of pride, eagerly grasping at elusive su cess, ever straining to justify themselve Does this carry over into our actions an American nation? As a Lutheran d nomination?

For people in that treadmill situatio

The Rev. Dr. Frederick K. Wentz is the professor of Historical Theology at the Lutheran Seminary, Gettysburg, Pennsylvania.

"For the harried, over-active modern man success is a compulsion."

The Gospel is certainly Good News, for it can lift them right out of their prison-cellars and into a relaxed, free, and meaningful life. The news is that God through Christ has already accepted them. Their salvation has been given them. They are justified (set right) before God by an act of God's grace, his free gift. This means that in ultimate matters—in facing God and eternal life—they can stop worrying and striving. For each, God has taken care of the self or soul. They are saved by God's grace.

This does not mean that their efforts are now crowned with success. Quite the contrary. Their failures are not highlighted. When one receives God's grace he sees the futility of his own strivings, the deadly and inevitable sin that mars his every effort. He is moved to surrender and to look beyond himself for the good life. He is taken out of the struggle for success; he becomes able to live with his failures. *For God has accepted him while he continues to be a sinner.* Henceforth he lives by receiving and trusting God.

Here is a working definition of faith. It is God's gift that brings a man to whole-hearted trust in him. The man who has faith simply finds that he has been given the ability to be open to God's gifts, to receive them and to trust him. Justification by faith (or, rather, justification by grace through faith) simply states that to trust and to receive openly for Christ's sake is to be put in right relation to God. Herein lies salvation and eternal life.

Yet men still ask: How do we receive? And many misunderstand.

St. Paul gives us several illustrations. It is like the slave who has been purchased or redeemed and given his freedom. It is like enemies who are reconciled and made friends. It is like a dead man made alive, given new life. It is like a stranger being adopted and granted full sonship; like a debtor who is forgiven and freed of that weight; like a cut-off limb engrafted into a tree; like an unclean person washed and made clean again.

How do all these receive? In each case the emphasis lies upon what is done to the person in difficulty. He has to *accept* the freedom, friendship, life, or sonship. But his *response* does not determine the gift; it is rather the consequence or fruit of the gift. We can assume that the receiver responds in gratitude, loyalty, and loving service. This is in fact what the Christian does. But the gratitude, loyalty, and service do not help to create the central act of freeing, reconciling, making alive, or adopting. If we ask why this gracious act took place, we can in the Christian experience find no reason at all in the recipient and can only refer to the overflowing mercy of the giver. So the Christian's gratitude and good deeds do not help to set him right with God. He is justified by faith alone.

Of course, such a distinction is difficult to maintain; Lutherans frequently lose it. It is therefore not surprising that the Roman church failed to carry this

(*Continued on page* 31)

Christian Stewardship and the Offertory

by EDGAR S. BROWN, JR

PART 2

What Happens in Worship?

BECAUSE THE subject of this paper is particularly concerned with what we popularly call worship, I ask you to consider man's sacrifice in what I have chosen to call the offertory. (And by this I don't mean only the singing of a portion of the 51st psalm, or what the organist plays while the plates are being passed. I have dismissed the word offering because this is a proper term only for the giving and presentation of gifts. Offertory is broader.)

What I have to say is based upon the pattern familiar to all of you no doubt, the Common Service. More particularly I relate what follows to the order prepared for the new *Service Book and Hymnal,* a form, which before long, we expect will find its way into most of the Lutheran churches of this country.

There are three parts to what I call the Offertory, and each is important to man's act of sacrifice within the service.

Let me now speak of these three as I feel the faithful Christian should regard them as Sunday after Sunday, holy day after holy day, he participates in the two-way action, marked sacrament and sacrifice.

We cannot know why people come to church. The list of reasons would be as long, if not longer, than the number of people attending. But we do know that we come and that we expect that the tim is well spent, else why come.

The order provided allows a time fo examination. The errors, faults, the thing left undone become our accusers and i confession we open our hearts to Goc admitting all that has slowed the life blood's flow to a trickle. God forgives us the slate is wiped clean and once agai the branches snap to life upon the vine Hearts are lifted in praise to the On who can overcome all that troubles us We sing with our lips, our hearts and ou minds in gratitude.

Then he speaks. It may be the voic of one of those who yearned in expect ancy for God to set things right in th world. God speaks through those wh were the first messengers of the infan church. From the lips of men who ha stood by Galilee, who had seen the empt tomb, who had felt the rushing might wind, who first set out from familia towns and valleys into the breadth of th world, God speaks through his servants

And then God speaks through his Son With every assembling of worshippers this pattern of the liturgy is repeated each time with a different word, but th same message. And year after year, th cycle is renewed. Even on this Epipha day our thoughts turn to the firs "foreigners" to see Christ—men who i eagerness yearned for the day when a stewards of the mysteries of God the would come to offer their gifts.

Still God speaks. Through the lips o his servant, his word is explained. I fresh expressions, in words and figure which give crispness and brilliance th

Dr. Brown, executive director of the Department of Worship, ULCA, read this paper before the All Lutheran Stewardship Conference on January 6, 1958, in the Lutheran Church House, New York. This is the second and concluding installment.

ame Word is brought to men's aware-
ess.

And then the Voice is still. Thus far
he burden of our worship has been
lownward. Through lessons and sermon
God has come to us.

We Respond

Now it is our turn. Here I must dis-
inguish between the pattern of the
Common Service Book and that of the
Service Book and Hymnal. Usually
he practice in most of our churches
s for the pastor to conclude the sermon
with the Votum as the congregation rises
nd then all sing "Create in me a clean
heart, O God." The result of this pro-
edure was to make of the offertory a
esponse to the sermon and to divorce
t from the Offertory.

In the new *Service Book and Hymnal,*
he sermon will conclude as before, but
fter the Votum the people will respond
nly with "Amen." Then the ushers will
go about the church receiving the offer-
ngs of the people, and as these gifts are
rought to the altar and there received
y the pastor, the congregation will sing
he Offertory. I think you can appreciate
he wisdom of this arrangement from
what follows.

I said that the Offertory, our sacrifice
which is the response we make to God,
has three parts. The first of these is the
offering.

It is hardly necessary for me to dwell at
length here upon what I think ought to
stir the mind of the average worshipper
as he sees the plate coming down the pew
and then places his envelope upon it. But
he ought to be thinking about something
and his thoughts certainly ought to reflect
his action. Certainly this is not the time
to ruminate on double apportionment, the
pastor's salary, the debt on the new
church or any other item, budgetted or
not. This rather is a time when he ought
to be looking at his whole life, his vocation (a much better word than work if we remember that God calls us all to our daily tasks), and what portion of it he now returns to God. Here I feel that our stewardship leaders have their biggest assignment.

Let's get our people out of the habit of thinking on budgets and apportionment figures, and instead make them think on what stewardship really means. I can listen to long reports filled with the most interesting collections of figures (arithmetical, that is) and not open my wallet any wider or scratch a higher number on my pledge card, but let someone pluck the cords of my heart on the work of the church, and how Christ's hands are bound unless I unloose them and I feel my part with fervency and zeal.

The man in the pew cannot bring a hundred of the thousands of loaves of bread he delivers each week. We cannot bring forgings, ledgers, diapers, dishes, vegetables, on progress reports, but for our labors we are paid, and from our pay we can take the first and the truly sacrificial portion, and give it to God. What we would give ought not make us ashamed. As we lay it on the plate, we add our prayer, "Thy will be done."

Receiving the Offering

There are a lot of practical suggestions I would like to talk about here in connection with the offering. I've done that elsewhere, and if you're interested I refer to *The Lutheran* (March 27 and April 3, 1957).

When all of the gifts have been gathered (and let us never permit even the smallest gift to go astray) they should be taken reverently and quietly to the altar. I detest situations where only a

portion of the envelopes are solemnly borne to the waiting pastor while a huge pile is toted to the basement and the church council hurriedly begins counting before the General Prayer in the hope that they won't have to keep their wives waiting after the service. I might also say that I think it's high time we got rid of the growing pile of brass plates and all the trouble they afford, but again, see my earlier comments.

The offering is received and as the new *Service Book and Hymnal* says, presented *at* the altar. This doesn't mean that the pastor should elevate them as a Roman priest hoists the chalice, not that they must be placed upon the altar. He may hold them reverently for but a moment before the altar and then place them in a more convenient place on the credence bracket.

(It should also be noted that if the communion follows, and it should, the pastor is to prepare the vessels while the offering is being gathered. Thus the identification of the giving of gifts with the preparation of man's giving of bread and wine to be vehicles of God's gifts of the Body and Blood of Christ.)

As the offering is presented, the congregation sings "Create in me . . ." Now as a man, even though gifts are given by individuals, the members of the body unite in the giving of themselves. We don't just give God a couple of dollars each Sunday, or a tithe, or even our whole salary. We give him ourselves, and that is what we mean when we sing this verse. Think of that the next time you sing it. This is stewardship.

We Give Our Prayer

And finally we give our prayer, the total prayer of the whole church. Here all of the concerns, the aspirations, the desires, the expectations are summed up as with one voice, the assembled steward offer God their common supplication Praise is coupled with thanksgiving, en treaty is solicited along with intercession and man's whole being now united in hi sacrifice of himself to God is widened t the scope of God's concern for all th world. No longer is man an island, tie to his own selfish interests. No longer the world a circle of uneven arcs su rounding man; man is taken up in Go and his love; his concern, his zeal fo service he affirms is God's to use tha God's will be done. The opportunity t bear the richest and fullest fruits o stewardship are now his. His sacrifice i complete. He has given himself back t God.

This then is the offertory. Man, in th framework of the liturgy, makes thre offerings, his gifts, his prayers, himself.

Later God uses these gifts to give bac to man. Sacrifice gives way to sacrament Thus it is in the church, and so, by ou stewardship, is it in the world.

Note: As a result of the discussion following upon this paper, I feel that i must be said that the word sacrifice, a used here to denote man's offering i the liturgy, has been employed etymologically, i.e., to make holy, or as something offered to diety. Unfortunately, the popular concept of the term is that one suffers or loses something when he sacrifices. This, as I commented after the paper, is to confuse the distinction between the two kinds of sacrifice defined earlier. Sacrifice, I feel, is a properly valid word to describe man's response to God, provided of course that he recognizes that it is an act of thanksgiving or gratitude, and does not achieve merit In this connection see Article XXIV o the Apology of the Augsburg Confession

A Lutheran First

Hartwick Seminary, the oldest Lutheran seminar in the United States, was founded in 1795.

The Ministry of the Laity

by HANS-RUEDI WEBER

THE PREDICAMENT of each ecumenical discussion and study on the role of the laity is the fact that *no generally acceptable definition of what the laity is exists today.*

In the canon law of the Roman Catholic Church, the laity is defined by comparison with the clergy and the religious: Laymen or laywomen do not receive, in addition to their baptism, holy orders which are the source of the power and authority of a priest of the church. And a lay person does not give up his ordinary situation in the world to enter the cloister, in order to embrace a "state of perfection."

A similarly negative approach toward a definition of the laity is the pseudo-Protestant approach which says that a lay person is someone who had not studied theology, or someone who has no church profession.

All these attempts to define the laity by comparison with those set apart are negative. Who wants to be an "is not"?

The attempts fail because the diversity and disagreement which exists among the churches with regard to the status, nature and function of those set apart makes every "definition by comparison" impossible. Ordination as the point of comparison is not satisfactory because of the growing number of un-ordained professional church workers who do not share the typical layman's situation in the world. The fact that many ordained priests and ministers earn their living in a "secular" profession annihilates the validity of the sociological point of comparison.

To take theological study as a point of comparison only, reveals ignorance of a most important truth, namely, that theology is vital for each Christian. Indeed, theological understanding and discernment are equally important for those members of God's people who are set apart for a special ministry and for those who are fully involved in the affairs of this world.

There is another and even more crucial reason for the failure of each attempt to define the laity by comparison with those set apart: This approach can never do justice to the ministry of the laity because it defines the laity by way of an inner-church relation, whereas the heart of the ministry of the laity lies in the church-world relation.

Do you agree with the above disqualification of a negative approach to define the laity by comparison with those set apart? In how far is this "definition by comparison" still current in your church and what is the result of it?

Another more biblical and positive approach *toward a definition of the ministry of the laity* becomes more and more prominent in the ecumenical discussion on this subject. It starts from the polarity

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Hans-Ruedi Weber is executive secretary of the Department on the Laity, World Council of Churches, and editor of the department's bulletin, "Laity." This brief article is part of a discussion guide printed in the December issue of "Laity." The study guide was written in the light of discussions held at a consultation on "The Ministry of the Church—Whose Responsibility?" which was held by the Department on the Laity at Nyborg Strand, Denmark, August 11-14, 1958. Reports and papers of this consultation were published in Documents No. VII, October, 1958, and can be obtained from the Department on the Laity, World Council of Churches, 17 route de Malagnou, Geneva, Switzerland.

between the church and the world and defines the role of the laity in view of the ministering and missionary presence of God's people in God's world.

"The phrase 'the ministry of the laity' expresses the privilege of the whole church to share in Christ's ministry to the world. We must understand anew the implications of the fact that we are all baptized; that, as Christ came to minister, so must all Christians become ministers of his saving purpose . . ." (Report of the Sixth Section of Evanston, 1954.)

According to this definition, which is based on the biblical root of the word "laity"—namely, the Greek *laos,* people of God—all baptized Christians share in the ministry of the laity, also those who are set apart within God's people for a special ministry and who are now sometimes referred to as "the other laity."

This definition views the whole being and work of the church under a particular aspect, namely, the aspect of the church meeting the world, the church being the salt of the earth. This second approach does of course not exclude the questions with regard to the relationship between the ministry of all members of God's people and the special ministry of those set apart; but these questions of clergy-laity relationships are now seen in the light of church-world relationships.

Where and in how far is the essential dimension of the church turned toward the world clearly apparent or almost non-existent in the panorama of local church life? In how far does the whole "organized" life of your own local church—worship, teaching, church activities, etc.—prepare you for or rather divert you from, your ministering and missionary presence in the world? If the latter is true, what must die, and what must be recreated in order that your church be not a merely busy or sleeping church but a living member of the body of our living Lord?

New National Lutheran Council Officers

New officers elected at the National Lutheran Council's 41st meeting in Milwaukee, Wisc., are: left to right, Dr. Norman A. Menter, Berkley, Mich., of the American Lutheran Church, president; Fred C. Eggerstedt, New York City, of the United Lutheran Church in America, treasurer; Dr. Raymond M. Olson, Minneapolis, Minn., of the Evangelical Lutheran Church, vice president, and Harold LeVander, St. Paul, Minn., of the Augustana Evangelical Lutheran Church, secretary.

MAN TO MAN

by LAWRENCE M. REESE

What Leaders Read

Less than a year ago we devoted this space to the thrill and satisfaction of reading. At the time we asked a group of church leaders to send us a list of books they had been enjoying. Incidentally, several readers sent a list also. We are now ready to share this list with you. Rather than identify books with people, we'll tell you the names of the people and the books they have read. No attempt has been made to catalog the selections. You will find anything from theology to a top-notch whodunit.

The Readers

The Rev. Dr. Earl S. Rudisill, phychologist and counselor, former president of Thiel College and staff member of the Board of Parish Education.

The Rev. William M. Horn, pastor, Philadelphia, Pa., former editor of the *Augsburg Uniform Series,* author.

Mrs. Rollin G. Shaffer, pastor's wife, teacher.

The Rev. Dr. John W. Rilling, pastor, Minneapolis, Minn., author, exchange preacher, member Executive Board, ULCA.

Mrs. Marjory L. Bracher, author, member of Board of Parish Education.

The Rev. Dr. John Schmidt, pastor, Williamsville, N.Y., author, lecturer, former seminary professor.

Mrs. Rachel Conrad Wahlberg, pastor's wife, writer.

Books

Three Worlds of Albert Schweitzer, by Payne
By Faith Alone, by Kooima
Basic History of the United States, by Beard
Riverside Sermons, by Fosdick
The Living Faith, by Douglas
The Practice of Psychotherapy, by Jung
The Age of Psychology, by Havemann
Christian Social Responsibility, by Letts
The Organization Man, by Whyte
The Crack in the Picture Window, by Keats
The Joy of Discovery, by Wald
When God was Man, by Phillips
American Skyline, by Tunnard and Reed
Luther on Worship, by Vajta
Story of the Seven Seas, by Freuchen
The Reformation, by Durant
The Gift of Conversion, by Routley
The Apostolic Age, by McGiffert
The Philosophy of the Old Testament, by Patterson
The Life of Christ in Masterpieces of Art and the Words of the New Testament, Harper Bros.
The Adolescent Years, by Watterberg
The Rosemary Tree, by Goudge
The Wall, by Hersey
Understanding Teenagers, by Landis
Kon Tiki, by Heyerdahl
Ten Pairs of Shoes, by Hurley
Always An Answer, by Lewis
Help Your Husband Stay Alive, by Lees
Meaning of Persons, by Fournier

Knock at The Door, by O'Casey
The Long Loneliness, by Day
My Six Convicts, by Wilson
The Parish Comes Alive, by Southcott
Life and Teaching of Jesus Christ, by Stewart
Christ and the Caesars, by Stauffer
More About Luther, by Pelikan
Luther's World of Thought, by Bornkamm
Lutheran Churches of the World, by Lundquist
The Temptations of Christ, by Vann and Meagher
The Heart of India, by Campbell
The Copper Scroll, by Weinreb
Jehovah of the Watch Tower, by Martin and Klann
Moses, Prince of Egypt, by Fast
Othello, by Shakespeare
With This Ring, by Burke
Man's First Love, by Sockman
Surprised by Joy, by Lewis
The Christian's Secret of a Happy Life, by Smith
Henry Drummond—An Anthology, edited by Kennedy
The Pathway to Peace, by Youngdahl
No Escape from Life, by Bonnell

Beyond Books

Naturally reading pleasures are nc limited to books. Recently I have en joyed reading a research report whic has a lot to say about the nature o Lutheran Church bodies in America. An other enjoyable and much appreciate book is the annual *Yearbook* of th church. Then there are pamphlets whic come to the desk from notable radi and television preachers. And, whether can endorse it or not, I can get a lot o pleasure out of the prophecies about fu ture weather and world conditions i Baer's *Lancaster County Almanac.*

Recently a man asked me how, on limited budget, he could have more in teresting experiences, especially since hi work is rather dull and drab. Man t man, I would like to suggest again th wonderful world of reading. I hop that you have discovered that world an are having many happy experiences in it

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UNITED LUTHERAN CHURCH MEN GROUPS ORGANIZED SINCE JULY 30, 1958

St. Jacobs, Brodbeck, Pa. 8/5/58
St. Pauls, Warren, Ohio 8/5/58
St. Pauls, Newcomerstown, Ohio 8/18/58
Grace, West Carrollton, Ohio 8/18/58
Clay & Oakland Churches, Mansfield, Ohio 9/5/58
St. Pauls, Ardmore, Pa. 9/5/58
St. Marks, Seattle, Wash. 9/5/58
St. Johns, Hamburg, Pa. 9/11/58
St. Pauls, Pensacola, Fla. 9/11/58
St. Pauls, Mansfield, Ohio 9/16/58
St. Marks, Whitestone, Ind. 9/16/58
Frederick, Charlotte Amalie, V.I. 9/29/58
College, Salem, Va. 9/24/58
Calvary, Cranford, N. J. 9/24/58
Zion (Spies), Reading, Pa. 10/8/58
Sacramento Parish, Spring Glen, Pa. 10/9/58
Holy Trinity, Newton, Iowa 10/13/58
St. Pauls, Renssalaer, N. Y. 10/13/58
Memorial, Nevada, Iowa 10/15/58
Pastoral Charge, Jersey Shore, Pa. 10/17/58
Advent, Greenwood, Ind. 10/27/58
Holy Trinity, Elkins, W. Va. 10/27/58
Christ, Evansville, Ind. 11/18/58
St. Lukes, Springfield, Ohio 11/18/58
First, Bryan, Ohio 11/18/58
Holy Trinity, Mansfield, Ohio 11/18/58
Good Shepherd, Cincinnati, Ohio 11/18/58
East Union, Wooster, Ohio 11/18/58
St. Pauls (Longswamp Parish) Mertztown, Pa. 11/24/58
Christ, Winston-Salem, N. C. 11/24/58
Reformation, New Market, Va. 11/28/58
Our Saviors, Columbus, Ohio 12/9/58
St. Michaels, Marshallville, Ohio 12/9/58
St. Pauls, Hanover, Pa. 12/9/58
St. James, Lebanon, Pa. 12/9/58
St. Pauls, Glenfield, Pa. 12/18/58
St. Pauls, Fleetwood, Pa. 12/18/58
Christ, Tinicum, Pa. 12/18/58
St. Peters, Spring Grove, Pa. 12/18/58
Our Risen Lord, Flint, Mich. 12/18/58
St. Matthews, Allen Park, Mich. 12/18/58
Gethsemane, Grand Rapids, Mich. 12/18/58
St. Marks, Emigsville, Pa. 12/29/58
St. Matthews, Saxton, Pa. 12/29/58
Zion, Hollidaysburg, Pa. 12/29/58
Zion, Horicon, Wisc. 12/29/58
Christ, West Newton, Pa. 12/29/58
Trinity, Darby, Pa. 12/29/58

This makes a total of 110 charters sent in 1958.

Scouting in the ULCA

By Dr. George A. Eichler

Aubrey Mauney, Kings Mountain, N. C.
Director of Scouting

National Lutheran Committee On Scouting

The annual meeting of the National Lutheran Committee on Scouting was held at the Palmer House in Chicago on January 22 and 23. Nine (9) synods of Lutherans had sent delegates to the meeting. The ULCA was represented by President Bodie, Executive Secretary Logan, Scout Director Mauney, and the writer. They were joined by several men from the Chicago area. Lloyd Burg, pastor of the Loop Church, in whose jurisdiction we met, conducted devotional services. The Rev. Franz A. Victorson is the chairman. He presided and gave an interesting report on the progress of scouting in the Lutheran Church during the year.

Dr. A. E. Iverson, director of Protestant relationships, BSA, was present. He brought us up to date on what is new in scouting. He emphasized the new exploring program recently adopted by the BSA. This is one of the most important actions taken by the BSA and deserves careful study by all scouters. It follows a careful research conducted by the University of Michigan.

It has always seemed to this writer that the program for the older scouts was weak. Many older boys dropped out of scouting as a result and were lost to the movement. This new program seems to fit high school boys much better. There is a new uniform. There is not so much emphasis on badges. The program includes what older boys like to do. The survey asked 2½ million boys 14 through 16 years of age about their interests, likes, and dislikes. Exploring requires that boys must separate themselves from the troop to which they belonged. They may remain in the troop and be Boy Scouts and follow scouting but if they want to be explorers they must drop out of the troop and join an explorer post. This is good, even though some scoutmasters would rather hold on to

National Lutheran Committee on Scouting

the older boys who are leaders, mostly because it makes it unnecessary to train new leaders.

Exploring has a flexible entry regulation. Many boys who have never been scouts are now interested in joining. Boys 14 years old and older and in the ninth grade or above may become explorers.

Dr. Iverson informed us of the twelve (12) Boy Scouts selected to report to the President and Congress on the progress during the year; three (3) were Lutheran and one a ULCA boy. We are proud of this record.

Read about the "New Exploring Program" on page 7 of the September *Lutheran Men.*

Please study this program carefully. Your local council will help you to organize a post.

Reports were made by the following operating committees:

1. Relationships and Extension
2. Leadership Training
3. Camp and Activities
4. Advancement and Recognition
5. Literature and Visual Aids

Pro Deo et Patria record for the past year: Grand total registrations, 3,257; awards granted 958, of which 341 were ULCA boys. Grand total awards granted 5,632. A total of 57 Lamb awards was granted during 1958, of which 23 were to ULCA men.

LOOKING BACK

25 Years Ago from LUTHERAN MEN, March, 1934

"The church has a wealth of man power, which, if organized for work, would make a tremendous impress on the world," said J. K. Jensen.

The Brotherhood of Faith Lutheran Church, St. Paul, reports attendance of over 400 men at recent banquet.

Brotherhood convention of ULCA to be held at Redeemer Lutheran Church, Atlanta, Ga., October 15, 1934.

* * *

15 Years Ago from LUTHERAN MEN, March, 1944

The Boy Scout program has been officially approved by the United Lutheran Church in America. It is promoted by the Luther League of America.

* * *

FORTH is one of the finest promotional booklets we have ever studied. It is a work of art in form and contents on the part of our Publication House and Promotional Secretary, the Rev. F. H. Reinartz.

* * *

Twenty-five new Brotherhood units organized in ninety days. Among them Lutheran Chapel, China Grove; Holy Trinity, Northampton, Pa., and St. John's, Columbus, Nebr.

* * *

5 Years Ago from LUTHERAN MEN, March, 1954

Grover Erdmier, Freeport, Ill., was elected president of the American Federation of Lutheran Brotherhoods. Mr. Erdmier is a member of First Lutheran Church, Freeport, Ill., ULCA.

Convention speakers at South Carolina Brotherhood convention include B. T. Bodie, Aubrey Mauney, Jack Oetgen and Dave Blomstrom, all ULCA Brotherhood leaders.

Redeemer, Atlanta, Ga., will play host to the biennial convention of The Brotherhood, ULCA.

News and Views from Headquarters

HOWARD L. LOGAN, *Executive Secretary*
231 Madison Ave., New York 16, N. Y.

Lamb Award

Nominations for the Lamb Award must be in our New York offices by April 1 if they are to be considered for the 1959 class of awards. All supporting materials must be sent to our office in duplicate along with a $10 check. Applications for the Lamb Award may be procured from the New York office. It is NOT necessary that a man be a Silver Beaver in order to receive the award. Our church is entitled to make twenty-four awards. However, we have never made as many awards as were alloted to us. The Lamb Award is for outstanding adult scouters who have a fine record of churchmanship as well. There are many fine scout leaders in our church who have not as yet been nominated. Perhaps there is one in your community.

Lutheran Youth Leadership Awards

Each year the Luther League of America and United Lutheran Church Men together serve to enlist our young people who may be interested in a college scholarship provided by the Lutheran Brotherhood Insurance Society. The applications are received and rated and determined in cooperation with Dr. Gould Wickey, executive secretary of the Board of Higher Education. If there are young people in your congregation who may qualify for this award please write our office for an application blank. This award is given ONLY to high school seniors.

Our South Bend Convention

It is not too early to make your plans NOW for our South Bend convention. Every state/synodical ULCM has been advised of the number of delegates to which it is entitled. If you are planning to go please contact your synodical ULCM officers so that you may be a delegate. If each state/synodical unit sends the number to which it is entitled we shall have almost 400 delegates. The dates are October 12-14, 1959.

1958 Performance

In late January we sent to all congregational units and most of our conference and synodical ULCM leaders a report on our 1958 apportionment. The response in the first year of our experience with the apportionment system was most encouraging. The total received during the year was the highest we have ever received from membership contributions. Thirteen of the twenty-three synodical units contributed 100% or more of their quota. Along with this report went a report of the general operating fund of our auxiliary and a copy of the 1959 budget adopted at Pittsburgh. If any of our readers would like a copy, please write our office for same. Thanks to so many of you who made possible our excellent performance in 1958. May we continue the upward trend in 1959.

Each One Win One Plan

The Pittsburgh Convention of ULCM approved the development of a plan to help the congregational units increase their attendance at meetings and the membership. Recently a new pamphlet was published in an effort to implement this convention action. Every congregational unit has been mailed the pamphlet "How to Increase Attendance and Membership in the Congregational Men's Group." If you have NOT received a copy and would like one please write to us. This pamphlet includes the each-one-win-one plan of increasing the membership of the congregational ULCM unit. This pamphlet by itself is not going to increase your membership or attendance. It can only be an aid in accomplishing this result. What is needed is a group of men really interested in the program of ULCM deeply enough that they will invite others to attend.

Congregational Evangelism

J. H. Oetgen and Howard L. Logan represented the men's auxiliary at the recent evangelism conference of the ULCA at Cleveland. They came away feeling again the importance of a program for winning back the inactive members of our church. The King's Men Crusade is that program. We find that the number of congregations using the program is growing, but not rapidly. Perhaps your congregation can include this crusade in their program of congregational evangelism. A new folder, "A Golden Opportunity," has been prepared to help "sell" the crusade. It gives the statements of a number of pastors who have used the crusade. We shall gladly send this folder upon request.

Father and Son Dinners

We would like to remind you that there is a suggested program for the father-and-son dinner in the ULCM *Handbook*. We can provide you with copies should you desire them. We would like to urge the use of a tract which is for use at the father-son dinner entitled, "Two Letters." These are available at $1 per hundred. The father-son dinner is an excellent occasion for someone to speak about the "need for pastors."

Our Magazine "Lutheran Men"

This is being written before the appearance of the first issue of LUTHERAN MEN in its new format. We are wondering if any of our readers will express their views about the magazine. We have constantly tried to improve the content and the appearance of our magazine. Our efforts at increasing our circulation have not been so successful. We should have about 2,000 more subscriptions for our magazine NOW. We have not increased the subscription rate although we have had numerous price increases since the $1.50 rate was set some years ago. We have increased our advertising rates but this income is a small percentage of the total income of the magazine. HOW ABOUT SENDING US A GIFT SUBSCRIPTION FOR A FRIEND OF YOURS?

ULCM Leaders Play Important Role

At the recent meetings of the Lutheran Church Men of America and the National Lutheran Committee on Scouting our ULCM leaders contributed greatly to the on-going programs of these groups. Aubrey Mauney of King's Mountain, N. C., ULCM vice president, is vice chairman of the National Lutheran Committee on Scouting and reported for the same at the annual meeting of the Lutheran Church Men of America. E. A. Anderson

f Washington, Ill., a member of the ULCM executive committee is vice president of the LCMA. B. T. Bodie of Columbia, S.C., was elected to the executive committee of LCMA. Mr. Logan, Dr. A. O. Hanke, Mt. Morris, Ill., Dr. George Eichler, Northampton, Pa., also attended the scouting meeting. Our fourth LCMA councilor, Judge L. F. Speckman of Louisville, Ky., was unable to attend.

Honorary Life Memberships

by PHARES G. BEER

Unhonored and Unsung Heroes

RECENTLY we visited a pastor in another city to secure the address of a parishioner which was not furnished when he was given an Honorary Life Membership and which was not to be found in the city telephone directory. In giving us the address the pastor said: "He is not a Sunday school teacher, a choir member or an auxiliary officer, but when any manual labor is to be done at or around the church he is always the first to come and remains until the job is completed."

Most of our churches have members of this kind who are dependable in what they can do. This is the type of church member that should be honored with an Honorary Life Membership and that will appreciate such an honor beyond words of description. Have YOU such members in your United Lutheran Church Men or congregation? Have YOU thought of or planned to honor them?

We received 46 Honorary Life Memberships in December and January and if we receive two more than this number in the next three months, then this will be our banner year in the number of these given.

Below is a list of all the Honorary Life Memberships granted since December 1, given by synods:

Canada

William Witzel

Central States

William H. Holstad

Florida

Arthur S. Dambaugh
Paul M. Kinports, D.D.

Georgia-Alabama

Mrs. Francis DeWies
Raymond D. Wood, D.D.
Clarence K. Derrick, D.D.
Robert C. Stelter
Rev. Karl Frederick Suhr

Illinois

Dan Metzger, Jr.

Iowa

Glen L. Engle

Maryland

Charles Brown, Sr.
Charles Joseph Scharf

Michigan

Ralph Lewis
James Mercier

New Jersey

John Richards

New York and New England

John Kenneth Logan

North Carolina

Fred Kurtz
Bonnie Katherine Lyerly
James L. Christian
Captain Walter R. Cox
Sylvester Bostian
Dr. George F. Busby

Pennsylvania Ministerium

Paul Solt
Rev. Harold E. Artz
Earle Henry
Warren Storck
Elmer R. Stoner
August Krieg
Raymond R. Meyers
Clarence S. Heffner
Theodore R. Goller
Percy L. Smith

Pittsburgh

Kenneth E. Harriger

South Carolina

H. Alton Roof
John B. Roof
John Roof, Sr.
William Ballantine Shealy
Jassie Hamit Martin
G. E. Livingston
Ben R. Moye
Stanford Thyman Booger, Sr.
Y. V. A. Riser
Fred D. Lott
H. D. Biemann

Virginia

Mrs. Frisby T. Fiery

The total cash receipts from Honorar Life Memberships is $10,680 and fro In Memoriams $2,080, or a total o $12,760. The United Lutheran Church Women from June 30, 1957 to June 3 1958, received $90,185 from their lif Memberships and In Memoriams. W still have a long way to go to catch u to the women, but we are on the road

May we ask all persons who send i Honorary Life Memberships to pleas fill out the application blanks in full especially giving us the full name an address of the person honored. The chair man will eventually, after spending time and postage, get the full address, but why not save this expenditure in time an effort for your chairman. Please write t the chairman at 708 St. John Street, Allentown, Pa., for application blanks which we will be happy to send you a any time.

Scarlett Got Up

Do you remember Scarlett, in GONE WITH THE WIND? Do you remember that after the Civi War was over, she went back to Tara, her old plantation home, to find it ruined and the garden gon to seed and the whole place a burned desolation? Do you remember that she fell flat on her face i the garden and lay there clawing at the dirt in frustration and rebellion? She was the perfect pictur of the broken South, as she lay there . . .

But Scarlett got up. She got up and out of there. She knew she *had* to get up, if she were t rebuild Tara and her life. There is no record in the book that she waited for God to come and pic her up, or that she asked him to restore everything with one neat stroke of his hand. She got u under her own power and moved off under her own steam.

—Iona Henry with Frank S. Mead, in TRIUMPH OVER TRAGEDY (The Fleming H. Revell Company)

North East West South

of Men and Their Activities

Two new ULCM congregational units were organized in the Rocky Mountain Synod during January. Good Shepherd of Denver and Holy Cross of Wheatridge were guided through the organization process by synodical ULCM president L. B. Burkey. The men at Laramie, Wyo., were re-organized.

* * *

The men's program in the Rocky Mountain Synod has been divided into two conferences because of the distances. The extremes are El Paso in the South and Casper, Wyo. in the North, from Denver in the East to Salt Lake City in the West. The Colorado-New Mexico border is the dividing line.

* * *

The Wartburg Synod ULCM will hold their first 1959 meeting at Faith Lutheran Church, Joliet, Illinois on February 24. The new officers of this synodical ULCM are: Chet Mischke, president, Stevensville, Mich.; Robert Fall, vice president, Baroda, Mich.; Marvin Abraham, Rec. Sec., Chicago, Ill.; Wm. S. Fleck, Cor. Sec., Chicago, Ill., and Don Mathewson, treasurer, Chicago. Wartburg Synod member, Dr. Robert J. Marshall, has been selected as chaplain for the ULCM convention to be held at South Bend this fall.

* * *

The Ohio Synod ULCM enrolled the largest number of new congregational ULCM units of any synod in the church. Plans are being made for a series of officer training sessions during April with Executive Secretary Logan providing the leadership. John Linsenmayer of Columbus is in charge of the proposed series of meetings.

* * *

We like the idea being used at First Lutheran Church, Albany, N. Y., where each year they have a meeting of their councilmen's association. This is a medium by which former and present council-

Pastor Named 1958 "Outstanding Young Man"

The Rev. W. Carter Merbreier, 32, pastor of St. Matthew's (ULCA) Philadelphia, (left) was cited as the "Outstanding Young Man of 1958" by the Philadelphia Junior Chamber of Commerce. He is shown receiving the award from two Jaycee officials. Pastor Merbreier has been a consultant to the police department on juvenile delinquency. He recently instituted a program permitting clergy to spend an entire day with police to learn their work and problems firsthand.

—Religious News Service Photo

men keep in touch with each other. More than that, it helps keep the former councilmen active. Too often retiring councilmen discontinue any congregational service.

* * *

The Rocky Mountain Synod ULCM announces a new set of officers: Larry Burkey, president, of Eldorado Springs, Colo.; Dr. Paul Hultquist, vice president, Boulder, Colo.; Robert Kosley, secretary, Calhan, Colo.; LeRoy Harpedahl, treasurer, Los Alamos, N.M.

* * *

The Ministerium of Pennsylvania ULCM has scheduled its next executive committee meeting for Bethlehem for March 7. This synodical unit is going through a reorganization occasioned by the organizational changes approved by the synod. The conferences are being divided into smaller geographical units and will be called districts. A dean will be in charge of each district. When all auxiliary organizations have been reorganized each will have a representative on the dean's cabinet.

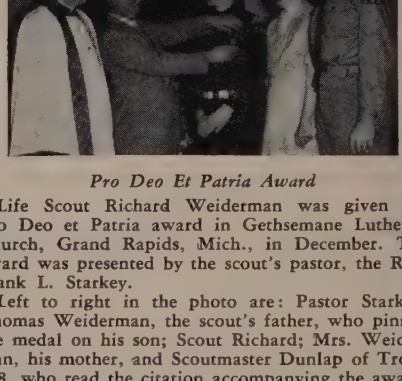
* * *

The Central States ULCM has approved the gathering of funds to provide an organ and tone cabinet for the Lutheran Student Foundation of the University of Nebraska. Previously the Brotherhood of the Midwest Synod had provided a spinet which has been in use for five years in a smaller chapel. The cost of the organ will be apportioned to the congregational units of the synodical ULCM. More than 400 of the 800 Lutheran students are ULCA members.

* * *

From President Eisenhower's State of the Union Message: "We are buying certain bombers that cost their weight in gold. We are ordering fighter aircraft which are priced at fifty times as much as fighters of World War II." This gives some indication of the high cost of material protection.

* * *



Pro Deo Et Patria Award

Life Scout Richard Weiderman was given the Pro Deo et Patria award in Gethsemane Lutheran Church, Grand Rapids, Mich., in December. The award was presented by the scout's pastor, the Rev. Frank L. Starkey.

Left to right in the photo are: Pastor Starkey; Thomas Weiderman, the scout's father, who pinned the medal on his son; Scout Richard; Mrs. Weiderman, his mother, and Scoutmaster Dunlap of Troop 238, who read the citation accompanying the award.

Richard is planning to study for the ministry. He attended a recent retreat for prospective candidates for full-time church work held at Wittenberg College, Springfield, Ohio.

* * *

Recently we received a news item from one of the synodical ULCM presidents in which he wrote, "Use your helps from Howard Logan's office." We know what he meant, but sometimes it is easy to get the idea that the office in New York is someone else's. It is YOUR office and only as it serves you does it justify its existence. Please use it. It is not the executive secretary's office, he merely uses it in behalf of the ULCM program.

* * *

The Illinois Synod ULCM is planning a series of officer-training sessions for the early days of May. President Cavanagh is arranging the itinerary for Secretary Logan, who will give leadership to the training sessions. This synodical ULCM has adopted some goals for itself. Each congregational unit is to recruit five new members and five new Mission Minute Men. The Chicago Conference met on

ebruary 8 at St. Mark's Lutheran Church.

* * *

The ULCM of the Georgia-Alabama ynod met at Peachtree Road Lutheran hurch, Atlanta, January 30-31. Dr. Ver- on Strempke of the Board of Higher ducation was one of the leaders. At a neeting of the Atlanta area ULCM new fficers were elected and workshop ses- ions were held for congregation leaders.

* * *

The South Carolina ULCM met at St. ndrew's Church in Charleston, early in ebruary with Pension Board Secretary George Berkheimer as the banquet peaker. Mr. Logan spoke to the conven- on and also to a meeting of the Central onference preceding the convention.

* * *

It is reported that giving for religious urposes in 1958 approximated $3.6 illion for all faiths. This represented nore than half of all kinds of giving in he nation. This is a gain of 200 million ollars over 1957 despite the economic ecession. New religious construction otaled $856 million, a decrease of 2% ompared with 1957.

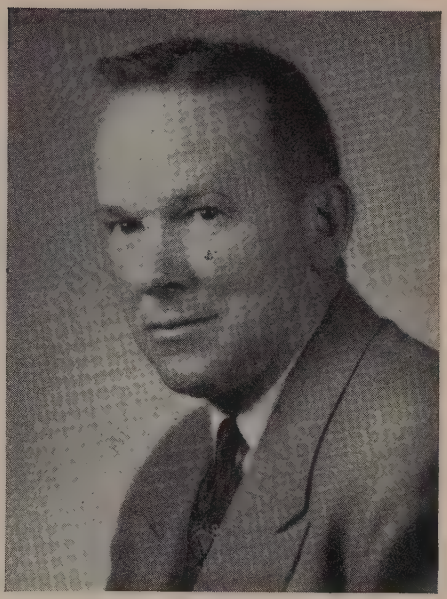
* * *

Executive Director of United Men's Auxiliaries

Al E. Doerring, for the past two years stewardship counselor of the Evangeli- al Lutheran Church, has been named xecutive director of the men's auxiliary f three Lutheran bodies which will nite in 1961.

Mr. Doerring, 50, accepted a joint call rom the combined Brotherhoods of the LC, ALC, and UELC. He makes his ome at 737 Asbury Avenue, St. Paul, Minnesota, and assumed his new duties ebruary 16.

After the union of the three church roups, the men's auxiliary will become nown as "The Brotherhood of The American Lutheran Church," involving nearly a half-million Lutheran men.



AL E. DOERRING

A native of Luana, Iowa, Mr. Doerring has long experience as a teacher and athletic coach in Iowa and Minnesota schools. He attended Wartburg College, Waverly, Iowa, and Iowa State Teachers College at Cedar Falls, where he was graduated in 1931. He has done graduate work in school administration at the University of Minnesota.

Mr. Doerring has taught at schools in Prescott, Afton, and Luana, Iowa, and also at Pequot Lakes, Minnesota, where he was high school principal from 1954-57. He served in the Navy from 1944-46, as an athletic instructor and radio technician.

For ten years (1936-46), Mr. Doerring operated a general store at Luana, Iowa, and for 11 years (1946-57) he operated a resort at Pequot Lakes, Minn. He joined the ELC stewardship staff in September, 1957.

LEADERS REQUEST RELIGIOUS LIBERTY FOR LUTHERAN CADETS

Lutheran leaders representing over seven million Lutherans in the United States pose for a photo befo going to the Pentagon to request religious liberty for Lutheran cadets at the U. S. Military Academy an the Air Force Academy.

Left to right are: the Rev. Paul W. Gabbert, member of the faculty of Concordia College, Bronxvill New York; the Rev. E. O. Midboe, executive secretary of the National Lutheran Council's Bureau Service to Military Personnel; Dr. F. Eppling Reinartz, president of the NLC; Dr. J. W. Behnken, pres dent of the Lutheran Church—Missouri Synod; the Rev. Kenneth Ahl, executive secretary of the Missou Synod's Armed Services Commission; Dr. O. C. J. Hoffmann, director of Missouri Synod's Department Public Relations, and Dr. Robert E. Van Deusen, Washington secretary of the NLC's Division of Publi Relations.

Lutherans Protest Compulsory Chapel at Military Schools

The presidents of the two largest Lutheran groups in the United States jointly petitioned Pentagon officials in Washington, D.C., to grant religious liberty to cadets at West Point and Colorado Springs.

Dr. F. Eppling Reinartz, president of the National Lutheran Council, and Dr. John W. Behnken, president of the Lutheran Church-Missouri Synod, headed a Lutheran delegation which conferred with defense department officials on Jan. 23.

In a written and oral request they asked that "each Lutheran cadet be granted his constitutional right to attend religious services of his choice."

The present regulation for all but the Roman Catholic and Jewish students calls for compulsory cadet attendance at the schools' chapels.

An exception to this is at the Air Force Academy at Colorado Springs, where seniors of all faiths have the option of church or chapel attendance, while juniors may choose "church or chapel" once month.

Five high-ranking Lutherans who rep resent the Church in dealings with mili tary and governmental agencies accom panied Dr. Reinartz and Dr. Behnken.

The formal statement signed by both presidents was presented to Stephen S Jackson, deputy assistant secretary of de fense in charge of manpower and per sonnel.

It said, "We reaffirm the convictior that the United States Military and Air Force Academies' policy of unqualifiec requirement of attendance at a specifie church service, with the exceptions indi cated, is contrary to the guarantees of re ligious liberty in the United States Con stitution, and we request that each Lu theran cadet be granted his constitutiona right to attend religious services of his choice.

"We also register our intention to pur sue resolutely this purpose until the con stitutional rights of Evangelical Lutheran citizens are fully accorded to them a these institutions," the statement con cluded.

A Spire in Search of A Church

When Protestant parishioners planned a church in the little country village of Imsweiler, Germany, they built the church steeple first. They did not figure (see Luke 4:28) they would run out of funds and be left with a steeple and no church, but that's exactly what happened.

Today, when the bell in the steeple rings, the people must leave Imsweiler and attend services in a neighboring village sanctuary nearly two miles away.

—Religious News Service Photo

Men of Trinity, Wheeling, W. Va., Inspired to Action by Convention

The men of Trinity Church, Wheeling, W. Va., came home from the synodical convention in November all fired up. Here are the net results:

They painted the social rooms, kitchen, rest rooms, all Sunday school rooms, halls and choir room. It took 30 men seven weeks to complete the job. It is estimated as a $3,500 improvement.

During the year the secretary sent "get well" cards to all the church members who were ill. The men delivered Easter lilies to all the shut-ins, and during Christmas week hauled baskets of "white gifts" to the needy.

Had Dr. Illingsworth for speaker at the May meeting, and had a barbecue supper in July. They toured the Wheeling Stamping Co. in February. In October showed the Brotherhood film for the Ohio Valley Lutheran Laymen. Used the *Lutheran Men* topics for the other months. Met their synodical apportionment. Had an average of 18 men at their meetings.

Paid the transportation of 20 young people to Camp Luther. Sponsored 10 coffee fellowships during the year, which were held on the Sundays preceding Brotherhood meeting night.

Were host to the Ohio Valley Lutheran Laymen at a dinner meeting in February.

—Fred Hegmann, President
ULCM West Virginia Synod

Use More Laymen, Lutheran Stewardship Leaders Advised

Laymen constitute "a tremendous unharnessed potential" as workers in the church, a national conference of Lutheran stewardship leaders was told in Minneapolis, Minn.

Tillman S. Stevens, Minneapolis, stewardship counselor for the Evangelical Lutheran Church (ELC), said laymen are eager to work in teaching other members the true meaning of giving to the Lord.

But, he stressed, "they must be asked, and the church must offer them a program worthy of their time and effort."

Mr. Stevens addressed 40 stewardship leaders, representing nine Lutheran bodies with a constituency of some seven and one-half million members, assembled for their two-day annual conference, Jan. 5-6.

Mr. Stevens outlined the ELC's every-member-visit (EMV) program, which he said enlisted 200,000 volunteer laymen this past fall on Stewardship Sunday to call on fellow-members to receive their pledges of financial support for work of local congregations.

Laymen who make the best stewardship workers, he said, are those who have had experience in selling a product or service.

Dr. Henry Endress of New York, stewardship director of the United Lutheran Church in America (ULCA), explained how his church is increasingly using laymen in its stewardship program. "We are at the frontier in the church of using laymen in full-time service," he declared, urging that more ways be found to use retired men in church work. He revealed that the ULCA has made use of several retired New York bankers.

Canadian Lutherans Ship Dried Milk to India

Sixty tons of dried skim milk was shipped from Canada for India on Jan. 26, it was announced by the Rev. Clifton L. Monk. With this shipment, out of St. John, New Brunswick, aboard the *SS Johannesburg,* India becomes the tenth country to receive aid from Canadian Lutheran World Relief.

Although the milk is donated by the government, the shipping costs and distribution are looked after by this agency of all Lutheran churches in Canada, said Mr. Monk, the executive secretary of CLWR. The milk will be distributed by the Lutheran World Federation, in cooperation with the National Christian Council of India.

The milk has been sent in response to a plea by a leading LWF authority on refugee relief who described India as "the largest area of greatest need not y touched by the LWF." He said the plig of the Indian refugees is "as bad as th Chinese refugees (in Hong Kong), the Arab refugees (in Syria and Jordan) Refugees in these two areas, numberin nearly a million each, have been recei ing help from world Lutherans for nea ly a decade.

United Lutherans Name Delegate to Kirchentag

Dr. Hans P. Treuenfels, Norwall Conn., a layman, will represent th United Lutheran Church in America a the 1959 Deutscher Evangelischer Kirch entag, German lay Christian movemen in Munich Aug. 12 to 16.

Appointment of Dr. Treuenfels t serve as the ULCA delegate to the 195 Kirchentag was made by the Rev. D Franklin Clark Fry, president of th ULCA.

Dr. Treuenfels is a member of th executive committee of the ULCM.

Lutheran Layman Accepts Medical Center Assignment

Ira F. Angstadt, Elmsford, N.Y., as sociate director of the Lutheran Laymen' Movement for Stewardship of the Unite Lutheran Church in America, has resign ed his post to become director of publi relations and development for the Muhl enberg Medical Center, Allentown, Pa.

Construction of the first unit of the multi-million dollar medical center wil be started this year.

Angstadt had been associated with the laymen's movement since 1954. The an nouncement of his resignation was made by Dr. Henry Endress, Staten Island N.Y., executive director of LLM.

SCOUT PETERSON

SCOUT MORRISON

Lutheran Boy Scouts to Meet President

Two of the 12 Boy Scouts who have been chosen to present the annual report of the Boy Scouts of America to President Eisenhower in the White House on Feb. 11 are members of congregations of the United Lutheran Church in America.

The boys—Steven D. Peterson, 16, of Topeka, Kan., and James Peter Morrison, 16, of Toledo, O.—have been selected to represent their regions as members of the delegation of 12.

Both boys came to the scouting program through troops sponsored by their local United Lutheran congregation.

Peterson is a member of First Lutheran Church, Topeka. He began as a Cub Scout and achieved Webelos rank. Later he was given the Pro Deo et Patria award, church award for special study and service to his faith. He is the son of Mr. and Mrs. DeWayne Peterson. He hopes to become a physician specializing in pediatrics.

Morrison began scouting in 1953 and is now an Eagle Scout. He, too, was a recipient of the Pro Deo et Patria award. The son of Mr. and Mrs. Ernest James Morrison, he is president of the junior class at Libbey High School, Toledo, and a member of the school wrestling team. He is a member of St. Lucas Lutheran Church in Toledo.

The Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America, sent congratulations to both boys.

Fuss Named to Board

Merwyn C. Fuss, Taneytown, Md., member of the ULCM executive committee and formerly president of the group, was appointed a member of the Carroll County Board of Education for the remainder of a six-year term which began in May, 1957. The appointment was made by Governor McKeldin, who stat-

ed: "It gives me great pleasure to make this appointment. I have confidence in your judgment and ability, and I am sure your services will be to the advantage of the state and its people."

Laymen's Role Held Vital in Church Public Relations

Laymen by their words and deeds are largely responsible for the impression made by the church on the general public, a Lutheran public relations leader declared. And that impression, he stressed, is often unfavorable.

Whenever a church member speaks or acts "on a less-than-Christian plane," said the Rev. Philip A. Johnson of New York, "great damage is done, not only to the reputation of the church, but to the progress of Christianity itself."

Although "no human being's life can be truly Christian," he added, "there are all too many, in high places and low, who seem content to live at a consistently lower level than Christian dedication would require."

Mr. Johnson voiced his views at the 41st annual meeting of the National Lutheran Council in presenting the report of its Division of Public Relations, of which he is executive secretary. He assumed the post last April after nine years as pastor of interracial Salem Lutheran church in Chicago.

Assessing the assets and liabilities of the Lutheran Church in terms of its public reputation, the speaker singled out one liability as "more important than any other." This, he said, is the example set by church members.

"Wherever congregations or individuals who are known to be Lutheran support ideas which help to perpetuate racial segregation, Lutheran public relations suffers because the progress of truth suffers," he asserted.

"When Lutheran men send their wives and children to church to do their praying for them, they are not only promoting bad public relations but they are diminishing the strength and influence of their church.

"When people who are known to be Lutherans set a less than Christian example in the place where they work—in their standards of honesty, decency of speech, and application to their work—they are causing damage to the church which no army of public relations experts could repair."

American Lutherans Aid Churches in Many Lands

American Lutherans contribute to overseas missions and inter-church aid projects in more than 30 countries on five continents through the international program of the Lutheran World Federation.

According to Dr. Stewart W. Herman, executive secretary of the Division of LWF Affairs in the National Lutheran Council, grants for this purpose exceed $2 million per year from funds raised by the Council's annual financial appeal known as Lutheran World Action.

York Layman Elected to ULCA Board of Pensions

William Schmucker Eisenhart Jr., York, Pa., layman, has been elected a member of the Board of Pensions of the United Lutheran Church in America.

He will succeed Otto K. Jensen, Indianapolis, Ind., who resigned from the board after his election as a member of the Executive Board of the United Lutheran Church.

lanning for South Bend Convention

ULCM of the Synod of New York and lew England started plans for early pro- iotion of the forthcoming international onvention of ULCM in South Bend, In- iana, next October.

Harold Quell, editor, and Irvin J. leyer, photographer for "Synod's Men" ere snapped by President Earl Freese the synodical ULCM executive com- ittee meeting recently held in Amster- am, N.Y. It seems that Hap (left) and v (right) were engaged in a little bit f planning for our synodical ULCM ublicity of the national convention, hen Earl stumbled upon a camera, aded and focused to go.

Synodical ULCM Publication

"Synod's Men," the quarterly publica- on of United Lutheran Church Men of he Synod of New York and New Eng- nd, started its third year of publication ith the January issue. The four page bulletin is edited and printed in Rochester, N.Y., and then sent to White Plains where it is inserted in envelopes and mailed to all ULCA pastors, and affiliated ULCM groups throughout the synod.

Harold Quell of Rochester serves as editor, and is assisted by Irvin J. Heyer, also of Rochester, who is the staff photographer. Carl Wolford, secretary of the synodical ULCM is in charge of mailing and distribution.

Circulation now totals 1600 copies. "Synod's Men" aims to report the activities of the several conferences, and serves as the means of communication on projects, finances, etc.

Annual Convention

ULCM of the Synod of New York and New England will meet at St. Peter's Lutheran Church, Port Jervis, N.Y., May 15-17 for their annual convention.

The Rev. Alfred L. Beck, D.D., president of the synod, will be guest speaker

at the evening banquet following the day-long sessions May 16.

The executive committee will convene Friday night, while the convention proper starts Saturday morning. Guests and delegates have been invited to stay over until Sunday for worship at St. Peter's.

A specially prepared mailing piece is being prepared, which will be mailed to all members of the synodical ULCM. It will describe the program in detail, recommend travel routes, list hotel and motel accommodations, and contain a convenient registration form.

LWF Executive Voices Views on Pope's Call for Council

The executive secretary of the Lutheran World Federation reacted favorably but cautiously to the announcement by Pope John XXIII that he will call an Ecumenical Council aimed at seeking unity between the Roman Catholic Church and other Christian communities throughout the world.

"We welcome this announcement . . . if there is a genuine interest in making this a mutually effective search for deeper and greater Christian unity," declared Dr. Carl E. Lund-Quist of Geneva, Switzerland.

The LWF official noted that the Pontiff's announcement referred to the possibility of inviting observers from other Churches to the Ecumenical Council, presumably including the Protestant Churches of the world.

Protestants "might be interested" in participating in such a gathering, he observed, but added that "they would have difficulty doing so if the agenda is to be planned by the Roman Catholic Church, and they would be disappointed if their role is to be that of listeners only."

"The search for a deeper and great Christian unity should be carried on he said, "on a mutual basis."

Dr. Lund-Quist pointed out that th LWF has already taken definite steps set up a foundation of confessional r search, mainly dealing with the moder Catholic theology.

He said the research was being unde taken by the federation "with the pu pose of understanding the developmen within the Roman Catholic Church an with the eventual hope that this will lea to greater understanding and unity."

United Lutheran Laymen Elect New Officers

LeRoy B. Breneman, insurance ager and civic leader of Lancaster, Pa., wa elected president of the Lutheran Lay men's Movement for Stewardship of th United Lutheran Church in America a the semi-annual meeting of the laymen executive committee in New York. H succeeds Everett G. Mitchell of Chicago director of NBC's "National Farm an Home Hour."

The committee elected three vice presi dents. They are Bart R. Brammer, In dianapolis, Ind.; Robert E. Carter, Balti more, Md., and Roland C. Matthies Springfield, O., who was re-elected.

Frederick W. Lindemann of Scarsdale N.Y., was re-elected treasurer. Georg Becker of Kitchener, Ont., will serve a assistant treasurer for Canada.

Dr. Henry Endress, Staten Island N.Y., executive director of the laymen' movement, was re-elected secretary.

Fish Story

Baby Sardine was happily swimming in the ocea with his mother, when suddenly a submarine ros to the surface. He was so frightened!

"Don't be afraid, honey," gurgled Mama Sar dine, reassuringly, "it's only a can of people."

—Quote translation

Why Have a ULCM?

WHY HAVE A ULCM? That's a good question and a fair one, too. The church has enough organizations already and certainly does not need another just for the sake of an organization.

Some answers to the question could be:

1. Men need the association of other men who share the same faith.
2. Congregations need well-informed men who will take the leadership in important church tasks.
3. Pastors need the assurance that their men are supporting him in the work of the Kingdom.
4. The ULCM, through its programs, helps a man grow in grace.
5. Most important is our Lord's need for men who can witness to their faith in daily living.
6. The ULCM, through its program, challenges men to commit their lives to Christ.

A pastor describes his faith in the men's auxiliary of the church as follows:

"First of all, I have never seen a Lutheran congregation which is alive, growing and virile that does not have a strong ULCM. Our Lutheran churches need to be reminded that our church is and has always been a men's church. By this I do not mean to discount the importance of our ladies and their work in our churches. However, the leadership has been carried on primarily by men. More important, let us look to Christ Himself for the directive as certainly we should in all phases of our church's life. Christ chose twelve men to be his intimate followers and to help him further the Gospel. He built a spiritual fire in each of their hearts and their influence is still being felt as Christianity continues to multiply, as more and more teeming millions of people turn to the Christian way of life here which prepares them for life in eternity hereafter.

"In all my ministry I have endeavored to give more emphasis and time to the men's group as an auxiliary than to any other organization of the church because it is my conviction that when you get the man of the house into the active membership of the church, you then get the entire family active in the Lord's work. That home is then Christ-centered. The church is central in their life. And those people form the strong link in the life of every Christian congregation. Frankly, I cannot imagine serving as the pastor of a congregation in which the work of the men's group was neglected or omitted. Strong active congregations are made up of countless numbers of entire families active in the work of the church. One of the greatest ways to strengthen the influence of Christ in our church is to make certain that we have an active ULCM in every congregation. May God help us that in this we fail not."

Another pastor believes in the organization of laymen for these reasons:

"One of the basic principles of the Lutheran Church is the universal priesthood of believers. This has its theological side as well as its practical application. Setting aside for the moment the practical application, we see that this doctrine of our church means our church rests upon the devotion and the service of both the ordained clergymen and the dedicated laymen.

"In my administrative procedures I try

to put this principle into practical application in a number of ways.

"Each year we have three Sunday services conducted entirely and in all their aspects by laymen. One is for the men, another for the women of the church, and another for my senior high-school youth group. In setting up these laymen Sundays, I neither dictate nor select the persons who participate. This is again a responsibility. It has worked out well for many years and has become quite popular.

"When a layman or group of laymen in our church is given a task and they accept the responsibility, they receive advice and counsel only on request. This results in the development of a large number of lay people who are ready and willing to 'carry the ball,' knowing that if they accept responsibility and do not follow through, that part of God's work will not be done.

"If I were writing this for the eyes of clergymen only, I would point out that herein lies one of our besetting sins. We are conditioned by training and experience to believe that we alone not only have the last word but the only word. We forget that our Master appointed twelve laymen to carry on his work for him.

"If I had but one piece of advice to give a young clergyman in the field of church administration, it would be that he should not sell the laymen short. This means, select laymen, expect of them high accomplishment and trust them to follow through. He will not be disappointed.

"Organized laymen in our church means, of course, the ULCM. Every congregation should have an active, working ULCM—and I don't mean a social club; I mean a ULCM of devoted men who have a job to do for God's Kingdom, and who get it done."

A synod president encourages the o ganization of the latent strength of o laymen because:

"I would most certainly underline an italicize my concern for the effective wo of the ULCM of our United Luther Church in America. This group of me is bound to have its influence felt mo and more in the life of the church an we shall see most definitely the increa in the use of manpower throughout o ULCA.

"It has always been my contention th as the men of the church are on fire wit the Holy Spirit and the service of th Kingdom, the church prospers accor ingly. This does honor to our Lord an Saviour as well as brings deep satisfactio to the hearts of men, with a sense of us fulness and consecration which has bee denied them for many years.

"Please add my word to those of th other pastors and laymen who wi endorse most heartily the work of th ULCM both in the synod and in th church at large."

We of the ULCM stand ready, eage and willing to assist you in the organ ization of your men. We believe eac church should and could have a ULCM of dedicated laymen. Our purpose i simply to serve Him.

—Reprinted

Run to Your Own Exit

A party of tourists in the Rockies became muc interested in a hermit near whose lonely cabin the had paused to enjoy lunch. One lady asked hi many questions about his solitary life and domesti arrangements. Noticing four holes at the botto of the cabin's only door, she wished to kno their purpose.

"Madam, I've got four cats, and them holes i for the cats to come in and go out of," he ex plained.

"But wouldn't one large hole have bee enough?" persisted the inquisitive lady.

"Madam, I'm just a queer old codger, and bit high-tempered, I guess," the hermit confessed "but when I say 'Scat,' dern it, I mean SCAT!"

—Nugget

AUDIO VISUAL AIDS

By Lester M. Utz

(*For use with the April topic*)

"We Believe"

The first in the new Gateway Series roduced by the United Lutheran Church n fundamentals of Christian faith. This mstrip having 81 frames with two 78 m recordings and a guide is designed introduce the viewer to an appreciation f the value and importance of the Apos- es' Creed in their daily life. May be urchased or rented.

"The Faith of a Guy"

One of a series of seven new sound lmstrips on youth work developed by e v e r a l cooperating denominations hrough the Department of Youth Work f the National Council of Churches. This eries is intended to enrich, interpret and trengthen the work of the churches in ll phases of youth programs. However, it ill be suitable for use with adults. This articular one in the series deals with he inevitability of faith, motivating per- ons to want to be Christian and suggests ays of Christian growth. It comes in lack and white with one 10-inch LP 33 1/3 rpm) record and utilization uide and script. Has 62 frames. Sale 10. Rental $2.50.

"Rebirth of Faith"

One in a series of "The History of the Christian Church." The filmstrip in color has 35 frames with a manual. Produced by the Society for Visual Education. This one deals with the Reformation specifically in terms of Lutheran, Calvinist, Anglican, Anabaptist, and Roman Catholic developments. Gives background for the development of the concept of justification by faith. May be purchased for $5.

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JUSTIFICATION

(*Continued from page* 5)

distinction when it sought to Christianize the barbarians of Europe during the Dark Ages. Thus the medieval church led people to believe that their obedience to the church and their good works were a help in receiving God's grace and building a heavenly reward. Inevitably men began to strive mightily to please God and the church authorities.

Martin Luther and the Reformers sought to proclaim anew the good news in its full and radical impact, even though they were forced into a painful break with the Roman church. To emphasize God's gracious giving in Jesus Christ they stressed that we are justified by grace through faith alone and not through good works, though good works are a consequence. The Roman church has always denied that "faith alone." Thus it incites its members to frantic work and gnawing worry, trying to earn what God has given. This makes them unable to receive the gift and incapable of full trust in the heavenly Giver.

Why, then, make so much over "justification by faith?" Lutherans, and Protestants generally, use this doctrine to focus upon the sheer "givingness" of God, the radical and exciting good news of what Jesus Christ has done for us.

Actually, this doctrine serves that purpose only insofar as Lutherans really live upon the grace of God as the rock from which they view their surroundings and the foundation upon which they build

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their life's activity. Ultimately the Christian lives by surrender and trust rather than by striving and self-assertion. Are Lutherans noticeably better than Roman Catholics in living by such faith?

* * *

However, having glimpsed the depth of this well, we do not yet grasp its greatness until we also view the breadth of its overflow. When we pinpoint the core of Christian living, we need also to indicate something of the radical effect of living by faith upon the whole round of human activity.

How does the Christian approach his daily work and ordinary associations? He does not always surrender and always trust when facing his fellow men. He works and sometimes he struggles and fights. But he knows that his salvation does not hinge upon his success. The desperation—the curse or the sting—is taken out of his hard work and frequent failure. This means he can serve God and his fellow men better. He is free to be unselfish because God has already taken care of him.

The beginning skater is tense, preoccupied, perhaps frantic in seeking his own balance, so that all else, including his companion, must serve that purpose. But the skater who can count on his balance—as something now given him—is poised for creative motions or to steady his wobbly companion. Relaxed about his own salvation, the Christian finds poise and balance from which to approach his other needs and those of his fellow men.

Elson Ruff has put it this way:

The sin of which we are most often guil is of thinking of people not as people, b as things. They are the hands we employ our factory, or rivals we are trying to pa . . . on the way to a better job. Their mea ing to us as children of God is lost to while we are in slavery to sin. As Chri saves us from being self-centered, oth people gradually begin to appear to us be fully as important to us as we are to ou selves.

This is where the talk about [being fr through faith in Christ] begins to mak everyday sense. We are actually freed fro the obsession with acquiring all the late things our neighbors have, and we are libe ated from thinking of other people as instr ments to help us feel a greater sense of sel importance . . .

In this liberation from competition we als find ourselves no longer harried by the basi anxieties of life, such as worrying abou whether we can keep our jobs, or our health or life itself. This is always an uncertai world, and no one can be sure he will not ge into an accident or serious illness. But i the new world of helpfulness, affection, an trust which is created for us through faith in the ever-present Christ, we do not spend our strength worrying about things that ma never happen. If serious difficulties do come we know that in Christ we will be given strength to endure them.

(*The Lutheran,* v. 39, #50, p. 24)

When the author was a boy, he worked as a greenhorn on his uncle's farm. I rain threatened the hay crop, his efforts to hasten would grow frantic, losing their always-slender effectiveness. Then his uncle, whose livelihood was involved and who could accurately judge the loss which wet hay entails, would chuckle while working at top speed, "O well it's all just for fun!"

This was not the carelessness of a man with no sense of responsibility. It was rather the nonchalance, the gay imperturbability, of one who lived by faith in God so that he could speak lightly amidst the serious business of making a living.

Many theologians mention genuine hu-
or as a sign of Christian faith. "It is
mor," says H. H. Walz, "as opposed
the over-seriousness of people who
ow only success and efficiency, that
akes secular things and human rela-
ns lighter." Even a king, if he is a
ise one, keeps a court jester at his side
blow holes in the stifling air of sober
ide. Where one cannot take a good
ke, there his soul is wrapped too tight-
in something other than God.

Living by faith alone also affects the
ay one gives and receives human gifts.
oes he give with an anxious concern
r the equal return of gratitude, so that
he million dollars worth of Lutheran
Vorld Action must yield one million
ollars worth of appreciation for Amer-
an Lutherans? Is his receiving always
ne uneasy acceptance of a debt which
ust be quickly returned so that he will
and self-justified before the original
iver? Paul Empie, discussing the prob-
ms involved in sensitive inter-church
id, claims "that World Service is true
hristian witness only when it expresses
he freedom of *both the giver and of*
he recipient from slavery to possessions,
nd accomplishes personal identification
etween them." But unless a man is free
rom self-concern he cannot give or re-
eive without a calculation-of-return
hich shatters real personal identifica-
ion.

Similarly, in business relationships
justification by faith" may evidence it-
elf in a relaxation of the calculation-of-
eturn. He who lives by faith in God
vill be responsive to his boss and seek
o please him without real anxiety over
hat relationship. His efforts will be di-
ected toward serving the company and
is customers without warping all actions
oward securing personal favor or promo-
ion.

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Robert McAfee Brown in *Christianity and Society* (Vol. 20, No. 1, pp. 25-6) draws three principles for Christian political action from the doctrine of "justification by faith." The first is "that we will fail to do as much as we should." It is important to remember in political action, as in all else, that our best will be inadequate in God's eyes. The second principle is more positive, namely, that "the basically important thing is not so much what we do as what God does, and our response to that." Out of gratitude, knowing that God loves us despite our evil, we enter willingly into the struggle for social justice believing that God is at work there.

Brown's third principle is that "we must realize that what we do may not be the finally determinative thing at all." We simply offer our poor best, knowing that God will use this in ways which fit his own purposes. Brown concludes:

"This is not a counsel of despair; it is on the contrary a counsel of good cheer, for it relieves us of the intolerable burden of claiming that we have final wisdom, or can save the world with one more gimmick, or, more importantly, that what we are about to do politically is totally right and good. It releases us from these burdens and frustrations to work and strive and fight as significantly as we can, and not to be too importantly self-righteous about it."

United Lutheran Church Men

231 Madison Ave.
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God is challenging us in the desper
crisis of our international situation w
its supreme threat to all civilization a
to all human life. If our only answer
to try harder, we are doomed. He is ca
ing us to surrender and trust.

* * *

Questions for Discussion

1. Is our age primarily one of self-assertion a
desperate seeking for success? Has the spirit
rivalry and competition gotten out of hand
America today? In our Lutheran denomination?

2. Does one's commitment to God reduce
drive toward success? Do some people try hard
because they wish to please God.

3. Can one be set free from sin without effort
his part? Are we saved like the baby monkey wh
clings to its mother or like the kitten whose moth
carries it by the scruff of the neck?

4. Is it overdoing it to insist that we are sav
by faith *alone?* (You'll remember Luther in t
Martin Luther film wrote that word "alone" *in*
his Bible at Romans 1:17.)

5. Are Lutherans noticeably better than Roma
Catholics in living by surrender and trust?

6. Is the skating illustration a valid one for di
tinguishing Christian from non-Christian living
(boxing and dancing are similar)

7. Is light-heartedness and genuine humor an im
portant ingredient in the Christian life?

8. In business relationships is the Christian bett
balanced than others?

9. Is the Christian less liable to frustration
political activity compared with other men?

10. Is faith in God the answer to our desperat
international crisis? If so, how?

11. What about the man who is too complacen
and self-satisfied? (Note: Here is the catch questio
because the material of this program does not reac
this part of the problem at all. Other doctrines nee
to be worked in here—original sin, the Christia
as sinner, the Holy Spirit, for example.)

For the Discussion Leader

To provoke discussion one could prepare ahea
of time certain "devil's advocates," men primed t
claim that the real Christian is too tender-hearte
to be active in politics or that one who lives b
surrender to God would never get ahead at th
office. It would help also to be prepared with in
stances of well-known men who evidenced Christia
faith in both success and failure. The discussio
should deal thoughtfully both with the doctrine it
self—perhaps centering on St. Paul's illustration
—and with the application of the doctrine in vari
ous areas of life. Seek always to relate these words
"justification by faith," with the facts of our con
crete and ordinary lives.

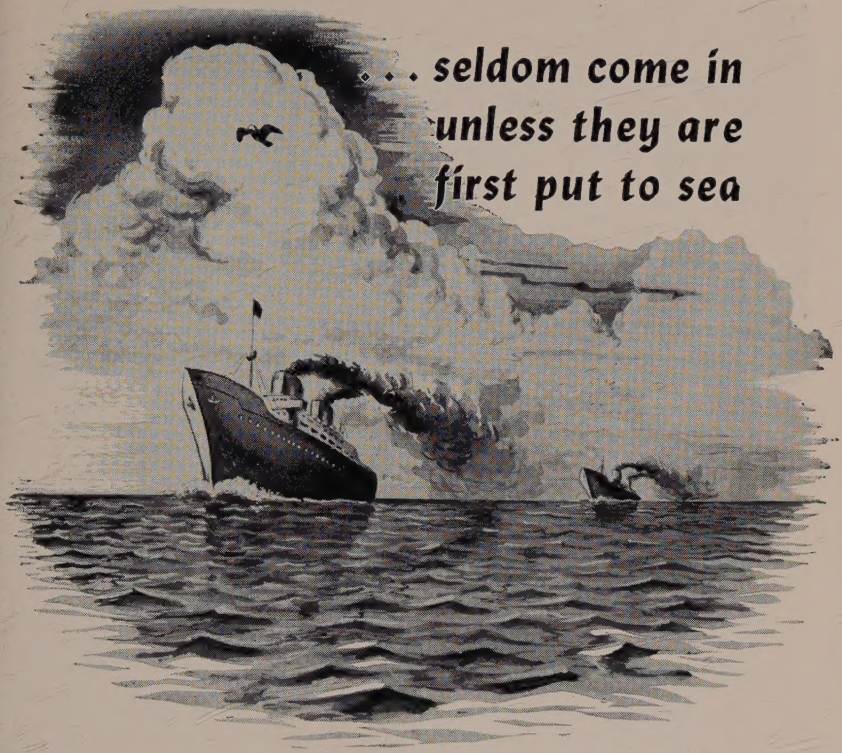
Topic Aims

1. To assist the men to a Lutheran understanding
of the term "justification by grace through faith."

2. To introduce the men to a brief historical per-
spective of the struggle in the church over this
doctrine.

3. To interpret the term in such contemporary
thought forms that they can readily see their per-
sonal involvement in the term.

INCOME-ing SHIPS



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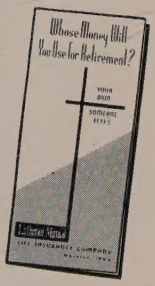

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**Based on current dividend rate, which is not guaranteed. The actual amount may be more or less than the total of premiums paid in.*

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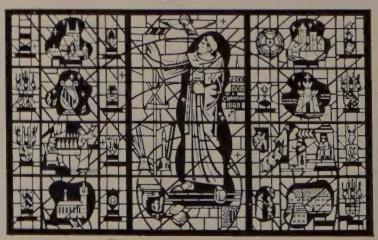

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